THE PACIFIC

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IS IT WORTH WHILE?

Is it worth while that we jostle a brother
Bearing his load on the rough road of life?
Is it worth while that we jeer at each other
In blackness of heart?—that we war to the knife?
God pity us all in our pitiful strife.

God pity us all as we jostle each other;
God pardon us all for the triumphs we feel
When a fellow goes down; poor, heart-broken brother,
Pierced to the heart; words are keener than steel,
And mightier, far, for woe and for weal.

Were it not well in this brief little journey
On over the isthmus, down into the tide,
We give him a fish instead of a serpent,
Ere folding the hands to be and abide
For ever and ave in dust at his side?

Look at the roses saluting each other;
Look at the herds all at peace on the plain—
Man, and man only, makes war on his brother,
And dotes in his heart on his peril and pain—
Shamed by the brutes that go down on the plain.

—Joaquin Miller.

THE PACIFIC

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W. W. FERRIER, Editor,

2716 Hillegass Ave., Berkeley, Cal.

A MESSAGE FOR EVERY NEED.

On the 15th of April 1865, the day following the assassination of President Lincoln, the streets of the city of New York presented a scene of perilous excitement. Thousands of men gathered with revolvers and other weapons, ready to avenge the death of the martyred President. It seemed for a while, as information came from Washington from time to time, and finally the words, "Seward is dying," as though the scenes on the streets of Paris during the French revolution would be repeated on the streets of New York. At a critical time that morning a man of commanding figure stepped out on a balcony at a point where a great crowd had gathered, and lifting his right arm toward heaven, said in clear and ponderous tones: "Fellow citizens: 'Clouds and darkness are round about Him. His pavilion is dark waters and thick clouds of the skies! Justice and judgment are the habitation of his throne! Mercy and truth shall go before his face!' Fellow citizens: God reigns, and the government at Washington still lives!"

It has been said concerning this utterance at that critical time by General Garfield: "As the boiling wave subsides and settles to the sea when some strong wind beats it down, so the tumult of the people sank and became still. As the rod draws the electricity from the air and conducts it safely to the ground, so this man had drawn the furv from that frantic crowd, and guided it to more tranquil thoughts than vengeance. It was as if some divinity had spoken through him. It was a triumph of eloquence, a flash of inspiration such as seldom comes to any man more than once in a century. Webster, nor Choate, nor Everett, nor Seward ever reached it. Demosthenes never equalled it. The man for the crisis had come, and his words were more potent than Napoleon's guns at Paris."

A biographer says that this incident illustrates, among other things, Garfield's familiarity with and confidence in the Bible.

As the mind of Garfield turned to that old and blessed book in that time of peril, so do minds turn to it all along the years of time. And it has a message for every need.

Just as we were about to begin to write this editorial the telephone rang and a friend said: "I have been thinking of you considerably in your difficulties and troubles since I saw you yesterday, and I wish to give you a few verses from the Bible. When they were looked up one of the passages was found to be three very assuring and comforting verses in the first chapter of Joshua, ending: "Have I not commanded thee? Be strong and of good courage; be not afraid, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest."

As we contemplate today the great corruption in the sorely stricken city of San Francisco, and elsewhere throughout the land, we recall the promise of a new earth wherein shall dwell righteousness, and that vision of prophet and apostle of a time when every knee should bow and every tongue confess that Christ is Lord, to the glory of God the Father.

One of our poets, a man with the religious spirit, says:

"If I stoop
Into a dark tremendous sea of cloud,
It is but for a time; I press God's lamp
Close to my breast; its splendor, soon or late,
Will pierce the gloom: I shall emerge one day."

And another has said:

"The dawn is not distant,
Nor is the night starless;
Love is eternal!
God is still God, and
His faith shall not fail us;
Christ is eternal."

THE STORY OF A PROFITABLE TRIP EAST.

The Rev. Dr. Adams spoke at the meeting of the Congregational ministers of San Francisco and vicinity on Monday concerning his trip East in the interest of the churches. He stated that he reached Chicago in the nick of time; that there was a prevalent idea there that there was some disagreement between the churches here and the Church Building Society, that nothing had been done, and that the day for doing anything had almost passed away. As soon as it was made known that the Church Building Society, through which the churches in and around Chicago desired to contribute, would take from the California churches the old-fashioned bond instead of the usually-required mortgage, and that the California churches stood ready to give such a bond, the way was cleared at once for action; and such action was taken as will in a short time bring contributions from many sources.

Dr. Adams stated that he met with a most cordial reception wherever he went and had spoken thirty-one times during his brief trip.

In New England, after the matter had been laid before representative assemblies and leading churches it was deemed advisable to leave the management thereafter in the hands of Mr. Samuel Ussher of Boston, a man well-qualified to carry it on to the highest possible success.

In speaking of his visit to New York and Brooklyn, Dr. Adams said that he asked Dr. Jefferson, of Broadway Tabernacle, what was the best thing he had ever done, and he replied that it was the recommending of Charles R. Brown to the First Congregational Church of Oakland.

It is the opinion of Dr. Adams that there are changed and better conditions religiously in New England and elsewhere in the East. The evangelistic work of Gipsy Smith greatly impressed him, and if that evangelist ever wants to come to the Pacific coast he will find a royal welcome from the pastor of the First Congregational Church of San Francisco.

New England, it was said, is preparing to meet the great problems which the large number of immigrants is thrusting upon the country; and it is not by turning away from them and attempting to bar them out, but with helping hand extended, believing that their coming will work out for the good of our nation and the whole wide world. Dr. Adams evidently had visions while East, and he said concerning the immigrants, "Thank God for them!"

As to Japanese exclusion, the Doctor sounded a warning against the agitation which is going on in California for such exclusion. He returns more than ever of the opinion that the Japanese would welcome a scrap, and that other nations, Great Britain for example, do not regard it as altogether improbable after a while. Therefore Great Britain has asked Japan to release her so far as the United States is concerned from an agreement to support her in the wars into which she may enter. But it is not because he fears that war may come, but because of the right in the case, that he so declares himself.

On the question of separate schools here for the Japanese and other orientals Dr. Adams stated that he was with the San Francisco school board, and had so declared himself from time to time while East. This position it seems was taken by him largely with the belief that the Japanese in those schools are mainly adults.

The hardest thing he had to contend with in his work in the East, he said, was the pessimism of his brethren hereabouts. It was with regret that he picked up a copy of The Pacific in the East and saw the report of one of our meetings of ministers in which what he regarded as too sweeping statements concerning Roman Catholics and Jews had been made in connection with the conditions in San Francisco. Mention was made of District Attorney Langdon and ex-Mayor Phelan as Catholics, and some of their good deeds were chronicled. In that connection it was remarked that Rabbi Voorsanger would ere long stand again in his pulpit and he in the Rabbi's—"No danger of misapprehension; he knows my theology, and I know his!"

With reference to conditions in San Francisco—graft and vice and crime, it was declared with emphasis that they were no worse than in many an Eastern city, and the exhortation was to stop advertising our wickedness as something above and beyond that to be found elsewhere, and to get down to earnest work to train up men whose lives shall make for better things.

As to San Francisco's future the impression was that there had never been a time when we could feel so assured as now of its commercial greatness and supremacy. Business men in his church were saying to him that prices were going up amazingly all around the spot where the new building is being built, and that it would not be long until they would have forced upon them the question of going or staying. But, contemplating the past and the future, the pastor of this historic church put himself on record as believing that right there on the corner of Post and Mason, in what will be in the reconstructed city more of a down-town center than ever before, is the place for the First Congregational Church.

At the close of his address Dr. Adams told of remarks made in newspaper circles in the East concerning The Pacific, which remarks were heartily applauded when quoted by him. This, along with a half hour's talk with Dr. Adams that afternoon, sent the editor home ten years younger in spirit, and more desirous than ever before—if that were possible—to maintain The Pacific and make it serve well every coast interest.

PACIFIC COAST IN BRIEF.

Up to Tuesday evening of this week the Rev. H. H. Wikoff had received $15,838.68 from all sources for the rehabilitation of the California churches.

We regret the departure from California of the Rev. H. F. Burgess who goes this week to Sunnyside, Washington, to take charge of the Congregational work at that place and to do missionary work in an extensive territory adjacent thereto. Mr. Burgess has done a good work in California and Washington is fortunate in securing him.

Last week we stated on the authority of another that the congregation of Plymouth and the First churches of San Francisco on the 11th of November was the largest since the churches began worship together. This was not correct. The largest congregation was some time in September. But this was excelled last Sunday, 334 persons being present at the morning service that day.

A noted lumberman, Mr. Weyerhauser, who has millions invested in timber lands in the Pacific Northwest, is reported to have said recently that he found in money nothing much but worry. Not a few men find it just so; and the only way they get any satisfaction out of their money is by using some of it for the good of others. The difficulty with many is that they do not use enough of it that way.

It is well that the German Insurance Company, of Freeport, Illinois, has passed into the hands of a receiver. This company never gave any assurance that it was trying to deal honorably and fairly with its policy holders in San Francisco. This is written from the view-point of a policy-holder who said to their representatives here several months ago that he would not accept their offer of 60 cents on the dollar—that he would rather they would go into bankruptcy, and receive then even less. More will be said next week concerning this insurance company, with which the present writer has had personal experience.

That was a heroic act by ex-Policeman O'Connel in San Francisco last week when he defied two bold robbers who entered a saloon in which were eight men; and who, at their command to hold up hands, held up one hand only and reached for his revolver with the other. He went down to death, but not until one of the desperate characters, an ex-convict, had bitten the dust before him. How many lives this heroic man has saved by laying down his own life, no one can tell. Had the criminal lived he would, undoubtedly, have had part in many more dark and damnable deeds.

In the passing out of this life into the beyond, one day last week, of the Rev. F. B. Perkins, the world has lost a man whose life was a real blessing to it in many ways. The present writer will always remember his helpfulness from time to time for several years, when his health would permit, in the work of The Pacific. He desired to be helpful, and he was

what he desired to be. Several times was he left in editorial charge when business trips had to be made here and there, and always his work was of the kind of which no workman need be ashamed. This may be said of all his work in life, in whatever capacity. Glad are we to have counted him as a friend. He yet speaketh.

Pomona College now has an attendance of more than 400 students. The freshman class numbers 110. There are thirty professors; and, according to all reports, a splendid work is being done. We congratulate you, President Gates, and your coadjutors, one and all! At the same time we call the attention of our Congregational people, in Central and Northern California especially, to this educational institution in our Southland. There is a fine Christian spirit and atmosphere at Claremont. To those who live in close proximity even to either of our great universities, it may be said that a year or two, or more, away from home, under the influences and in the training of such a college as that at Claremont, would be of untold value to many a boy or girl.

On the 23rd of October there had been contributed for the rehabilitation of the Presbyterian churches of California $101,327.85. San Francisco churches had been granted aid as follows: First, $20,000; Chinese, $13,000; Westminster, $7,150; Trinity, $6,400; Howard, $3,000; Lebanon, $1,000; Mizpah, $1,000; Memorial, $250; Olivet, $175. To the Theological Seminary at San Anselmo there was granted $10,000, and to the Occidental Board, the woman's foreign missionary society $15,255. Churches outside of San Francisco were aided as follows: San Jose, First, $15,000; Palo Alto, $6,000; Santa Rosa, First, $1,000; Elmhurst, $1,000; Oakland, Alden, $200; Healdsburg, $200. These funds came through the committee appointed by the General Assembly.

Mrs. Elizabeth Long Freeland, wife of the Rev. S. M. Freeland, of Seattle, well known among the Congregational churches of the coast, passed out of this life into the higher life, from the family home in Seattle, on Wednesday, November the 14th. Mrs. Freeland had been in failing health for several months, and passed away at last quietly and painlessly, at the age of 75. Not long ago the one with whose life hers had long been united said to the present writer: "Her life has been to me a most helpful one; a strong, true, faithful, affectionate, pious life—most truly 'the better half' of me." Glad are we that it was ours several years ago to live in close companionship—for some time together in one home, —with these friends of whom we write now. God be thanked for the friendships of life—for such friendships!

Ther are 85 Congregational churches in Southern California, 38 of which are receiving aid from the Congregational Home Missionary Society of Southern California. In addition to the organized churches there are four mission stations. In 31 of these 42 fields into which missionary funds are put there are no other churches. Evidently the Congregational people of Southern California are not wasting to much extent, if any, the Lord's money by putting it into places that are over-churched. We do not know the conditions in the eleven fields in which there are other churches; but it is safe to say that the Congregational churches in those places were either the first ones to be organized there or are maintained because there is room for them. Our brethren in Southern California, prominently among them the Home Missionary Superintendent, the Rev. John L. Maile, are to be congratulated in that the situation is as it is. With good reason may the Society which is carrying on this missionary work in Southern California appeal to the churches for funds. In these 42 fields there are 27 pastors, earnest, consecrated, hard-working men. They have the leadership and shepherding of 1,100 church members; and in their Sunday-schools are enrolled 1,800 scholars for instruction in righteousness.

A correspondent writes from our national capital: "That Hawaii should be made 'the Gibraltar of the Pacific' is the firm belief of a man who looks enough like President Roosevelt to be mistaken at times for the chief executive. The possessor of this interesting view and striking resemblance is A. L. Atkinson, secretary of the territory of Hawaii. During the recent prolonged illness of Governor Carter, Mr. Atkinson has been the acting governor of the territory and has discharged the duties of that office so acceptably that Governor Carter has sent him to Washington to confer with the President on territorial matters. It is because Mr. Atkinson thinks that the Pacific will be the scene of our chief commercial expansion within the next decade that he attributes such strategical importance to Hawaii. 'The army of the United States,' he said, today, 'is now constructing formidable defences which it will take a long time to complete. Supplementing this should come the strengthening of our Pacific squadron which is now far inferior to our Atlantic or Asiatic fleets. The fact should be kept in mind that the aims of the United States in Hawaii and in the Philippines are entirely different. In the one case we are trying to make the territory in spirit and fact a part of this nation. With the Philippines our object is to turn the island over to the Filipinos as soon as they are capable of looking after it themselves."

Arrangements have been made by the American Sunday-school Union to educate, on the Pacific Coast, young men and women for Christian work. The plan is similar to that of the Moody Bible Institute; but with this difference: there will be secular studies. The course of study will cover four years; five months will be spent in the school each year; and five in doing missionary work in some assigned district. While doing this missionary work a regular salary will be paid the student and he will in addition receive a percentage on collections made for the Union. It is stated by those having the matter in charge that by the practice of economy this will be sufficient to meet the expenses of the year. Persons entering on this course of study are required to sign a contract pledging themselves to remain for the term of four years, and make a deposit of $50 as part payment of the first five month's scholarship. The gentleman in charge of this work is the Rev. F. C. Winton, of Berkeley, who is superintendent for California of the work of the American Sunday-school Union, an undenominational society. The instruction is to be given in California College, the Baptist educational institution located in Oakland. In reply to the question, what can a young man so educated do? Mr. Winton says: "First, he can continue in the service of the American Sunday-school Union. This is a vast work, and one of the most effective forms of Christian service. Sec-

ond, he can enter upon work for the Young Men's Christian Association. That organization is now doing a most remarkable work in our cities and towns, and affords another splendid opportunity for men wishing to be of service. Third, he can become an aid to some busy pastor and thus become acquainted with and qualifiy for the work of a pastor in some place for which his natural talents and acquired powers fit him. Fourth, if he is sufficiently humble and earnest he may at once enter upon pastoral or missionary work in some difficult frontier or city field where men otherwise trained will not be willing to go. He may be the John the Baptist of some community, heralding the way for a brighter and better civilization."

THE RELIGIOUS WORLD.

The gospel of Christ can work great transformations in lives in a short time. Dr. Hillis said in a recent sermon: "One of the most eloquent men who ever preached before Queen Victoria was a cannibal chief, who, within fifteen years after Moffatt redeemed him, was thrilling great audiences in London."

A three month's evangelistic campaign is being planned for the Christian Endeavor societies. President Clark says: "By faithful effort we may have a great ingathering in the week of prayer or on our decision day in February. But it will take persistent, thoughtful effort. The society that does not pray, plan, work and hope for a spiritual awakening will not have one. The individual who does not resolutely resolve that he will do his part with God's help to bring about this spiritual quickening will do nothing."

ents and spirituality would properly and naturally take up the ministry if their attention was called to the matter at the critical time in the proper way, and if they were led to consider the great importance of this profession to the community and their own fitness for the work. The silent appeal contained in the mere existence of such a school in close proximity to the other great schools of a university, the sight of the buildings and libraries devoted to this purpose, the lectures and addresses which such a school will necessarily provide in the ordinary conduct of the work would all help toward this same end."

President James of the University of Illinois has written a letter to the trustees of Andover Theological Seminary urging the removal of the institution to the immediate proximity of one of the great universities in the Mississippi valley. He is of the opinion that the day of the independent theological school—that is, the theological school out of all relation and connection with colleges and universities is passing away. The advantages of Urbana-Champaign as a location for such an institution are set forth. President James says: "In this large number of students there is a considerable percentage who by tastes, tal-

A few weeks ago the Rev. Dr. Campbell Morgan began a series of Friday evening lectures on the Psalms. In that connection he told that a Scotch woman had said to his mother: "Eh, but he'll soon be getting to the Psalms, and then he'll be out of his depths." And Dr. Morgan remarked: "I have always been out of my depths. I pity the man who thinks he has touched rock-bottom in the study of any book in the Bible." And he added that, though many valuable books had been written on the Psalms, the church is still waiting for an exposition of the book. It is worthy of note that the Friday evening lectures by Dr. Morgan at Westminster Chapel, London, are filling the house.

A TRIBUTE TO THE INFLUENCE OF THE SABBATH.

Concerning the movement in France for a weekly rest-day, the New York Mail says:

"It was a Frenchman who said that 'if God did not exist it would be necessary to invent him.' It seems to be the same way with the Sabbath. Having succeeded in virtually abolishing the day of rest, the French nation has found it necessary to get up a kind of an artificial Sabbath—not for religious, but for 'labor' reasons.

"One might suppose, to read the reports of riots in Paris and elsewhere in France against the opening of stores and offices on Sunday, that the proletariat had suddenly grown very strenuously religious and sabbatarian. But that is not the case. It is simply striking for one day's rest in the week. In many cases the day of rest is not Sunday, but some other day given in lieu of it; and the Sunday riots are merely a token of the resentment of the employees and their friends against being altogether cheated out of the day off.

But whatever the motive of this new French day of rest, it is a tribute to the influence of the Jewish and Christian Sabbath. It is true that the Romans observed Sunday as a holiday before the Christian dispensation arrived, but the suspension of labor was never as complete as it was upon the Jewish Sabbath, and when the latter institution was taken over by the Day of the Sun, the Sabbath sentiment that Jewish Christianity imparted to it was what gave it permanence and vitality.

"The Sunday rest has been a vast blessing to the peoples who have observed it. It has imparted strength, and nourished the best sentiments that are in them. Even a secularized, irreligious people cannot get along without it. They are forced to come back to it, though they may repudiate the religious motive. If this is the case with people who have almost lost their Sunday, it is certainly the part of wisdom for a people who still possess the day of rest to preserve it."

IN THE INTEREST OF THE RED MAN.

The recent Mohawk Indian conference suggested the following in regard to religious work among the 300,000 Indians in the United States:

"1. That a much more substantial effort be made to examine into the actual conditions of Christian training among the Indians.

"2. That the effort be made to secure cooperation among many Christian denominations.

"3. That a careful examination should be made to know how the work of government schools can be supplemented by distinctively religious training.

"4. That more hospitals be established among the tribes by religious bodies.

"5. It recommends the distinctive work of the Young Men's and of the Young Women's Christian Associations as being of special value.

"6. In conclusion it suggests the necessity of a meeting, in the very near future, of all the religious

denominations to consider ways and means for greatly enlarged work among our Indians."

At the conference an Onondago Indian who was graduated from Hampton Institute several years ago attracted considerable attention and won all hearts. It has been said: "As a practical example of the development of the Indian he is a success." At Hampton he learned the machinists trade. Equipped with this preparation for life, he returned to New York State and got work in one of the shops of a manufacturing city. His road was a hard one at first, because of the severity with which his good nature was tested by his fellow workmen, but he stuck to it and added to his education by means of a correspondence school. Eventually by sheer pluck and ability he won a good position in the machine shops of the New York Central railroad. His speech at the conference had much of the power of the simple native oratory for which many Indians have been famous.

A PROGRESSIVE MOVEMENT IN AMERICAN JUDAISM.

When Rabbi Wise was about to leave Portland, Oregon, a few weeks ago one of the most notable of farewell banquets was tendered him. It expressed said The Oregonian: "The love the people of Portland have for a religious leader whose work has not been affected by the limitations of creed—an earnest citizen and a patriot."

Concerning his work in New York City, whither he has gone, the Boston Transcript says: "A forward step in Judaism and some say a bold one, is proposed by Rev. Dr. Stephen S. Wise, who has been four years in Portland, Or., and will now establish in New York a Hebrew congregation on an American and an aggressive basis. Dr. Wise is one of several quite young Jewish rabbis in America who have respect for the fathers in Israel, but who think and say that Judaism must face front; must stand not for Palestine or Asia, but for progress in America and the New World.

"The great Hebrew congregation in this country is Temple Emmanu-El, New York City. It has no equal in influence or wealth. It belongs to reformed Judaism. This reform has to do not so much with doctrine—for Temple Emmanu-El is counted orthodox by all save the most conservative—as with custom; in abolishing old manners and ways and adopting modern methods.

"In Chicago Rabbi Hirsch has already done much which Rabbi Wise purposes to do in New York. Neither of them has gone so far as to attempt to do away with the Saturday Sabbath. Rabbi Hirsch has advocated the use of Sunday as expedient, but has never repudiated the sanctity of the Jewish Sabbath, as observed on Saturday. He has often been so charged, but like one or two Philadelphia reform leaders, he has simply declared his desire to meet modern conditions.

Rev. Dr. Wise argues that the number of Hebrews in New York has increased many fold during the past ten years, yet the number of Jewish synagogues has not materially increased. Not only so, but the wealth of the Jews of New York steadily advances, and there are many times more in 1906 than there were in 1896 able to support an ambitious Hebrew place of worship, and probably, he argues, willing to do so. Dr. Wise announces a pulpit that is free, and yet one that retains all of the essentials of Judaism. It is said that not a few wealthy Jews have come to his financial support. There is little likelihood that Temple Emmanu-El will be injured by the new enterprise. The chances are rather that it will be helped by rearing beside it, in the same city, another great Hebrew place of worship and influence."

IS A REVIVAL IN ETHICS ENOUGH.

Addison P. Foster, D.D.

Recent events have caused it to be said that we need a revival in ethics. By this is meant of course that we need as a people to be more deeply conscious of the distinction between right and wrong and more determined to avoid the wrong and do the right.

Something is needed certainly, for there can be no question that even in this age of advancement and this land of privilege, wrong-doing meets us at every turn and in some departments has grown blatant.

The Sabbath is grossly disregarded. Designed to furnish rest to mind and body and also to link man to God, it has largely been made a gala day. European ideas regarding it have been widely accepted.

The seventh commandment is defied no less. In our cities, the social evil, driven from one quarter, finds refuge in another. Our modern apartment houses and other houses filled with "roomers" give facilities for improprieties which are often improved. In the country there is frequently an appalling looseness. In a little town near the borders of Canada a reliable pastor once said to the writer: "To my certain knowledge within the limits of this town there are at least sixteen couples living together without legal right." In nearly our whole land our laws allow an easy divorce, and in some circles of high life husbands and wives separate and re-mate as if in a cotillion.

Our land is notorious as a land of murder. Our homicidal record is frightful. Our newspapers, to meet a salacious taste, teem with accounts of deeds of blood. Feuds in the Southern Appalachians spring up every little while, blaze over the mountains like fire in the forest and last for years. Lynchings are a frequent horror, and their established form is now that of burning at the stake. And more than this, there is a new manifestation of murderous intent among some of those who band themselves together to force better terms from their employers. The modern strike-breaker takes his life in his hand.

But probably the most startling development of wrong-doing and undoubtedly that most before the public at present, is a certain prevalent dishonesty with the complacent acquiescence of others and even their complicity. "Why shouldn't he pay what he owes me?" exclaimed a man indignantly of another, "He gets $10 for his vote every year." The word "graft" is a new word, devised to indicate a subtle phase of modern dishonesty. The sin existed long ago, but never before was so prominent as to call for a specific name. Certain great corporations, too, have been managed by a ring in their own interest and not that of those who have contributed the money. And, stranger yet, men of prominence and probity have loaned their names to these corporations and thus guaranteed them, while knowing little or nothing about them. A "trust" is a sacred thing in law and a trustee is one supposed to administer his trust scrupulously for the advantage of the proper beneficiary, but these honored names have fallen into dishonor and too often suggest anything but right uses.

Of late the question has arisen whether, in the readiness evinced on the part of people generally, even of churches and missionary societies, to benefit from illicit gains, it is not shown that the conscience of the nation is undermined.

All these forms of evil may be traced to one source, it is violation of right that lies deeper in human nature and is less likely to be noticed. It is disobedience to the command "Thou shalt have no other gods before me." Other wrong-doings are but symptoms which sprang out of this fatal disease at the vitals. Idolatry is something more than the worship of a brazen image; it is the choice of something other than God, the putting of something before God in one's preferences. There are at least two supreme choices common in modern life, which in being supreme become idolatrous, the choice of Wealth and the choice of Pleasure. To choose either one of these as the paramount object is to crowd God out of thoughts and to give control of the life to them rather than to God. Any such worship of false gods naturally leads to a violation of all the Commandments. If we begin with disregarding God's will in order to gratify covetousness or to gain pleasure, our main restraint is gone and we wander into any excess.

This suggests the remedy. We speak of a revival in ethics. This is well as far as it goes, but is it enough? A revival in ethics means a development of conscience. Conscience is the alarm bell in the soul that rings when a wrong is proposed. Two things are necessary for a good and serviceable conscience, first, that it be so sensitive to the least wrong as to call instant attention to it and, second, that it be educated so as to recognize instantly and without mistake that which is wrong. Conscience must be trained both in sensitiveness and in correctness. As much as this, but not necessarily more, can be accomplished by a revival in ethics.

But this is not enough. A perfect machine may have been constructed, but if it lacks motive power it is useless. Too often is a man one

Who knoweth the right, but still the wrong pursues.

Some of the most beautiful hymns in literature were written by men of debauched lives. They had trained consciences and knew the right from the wrong, but they needed something more, a force to come behind and compel the soul to obey the dictates of conscience. If people of this land should tomorrow do all they know they ought to do, what a heaven we should have! But a revival in ethics would not bring this about. What we need is a revival that shall not only cleanse and sharpen the conscience, but give power to the spiritual machine controlled by this balance wheel of the soul. The soul should be on fire with a desire to do right. It should have perfect sympathy with the plan of God for man. It should burn with love to its fellow men. The Golden Rule should be its enthusiasm. Thus the conscience will be educated and its dictates enforced. In other words, the only revival that will meet the present needs is the sub-soil work of a good, old-fashioned revival of religion.

Hillcroft Farm, New Paltz, N. Y.

Before you may help others to live their lives, you must first be living to its full measure your own life.

THANKSGIVING PROCLAMATION.

The time of year has come when, in accordance with the wise custom of our forefathers, it becomes my duty to set aside a special day of thanksgiving and praise to the Almighty because of the blessings we have received, and of prayer that these blessings may be continued.

Yet another year of widespread well-being has passed. Never before in our history or in the history of any other nation has a people enjoyed more abounding material prosperity than is ours—a prosperity so great that it should arouse in us no spirit of reckless pride and least of all a spirit of heedless disregard of our responsibilities, but rather a sober sense of our many blessings and a resolute purpose, under Providence, not to forget them by any action of our own.

Material well-being, indispensable though it is, can never be anything but the foundation of true national greatness and happiness. If we build nothing upon this foundation then our national life will be as meaningless and empty as a house where only the foundation has been laid.

Upon our material well-being must be built a superstructure of individual and national life lived in accordance with the laws of the highest morality or else our prosperity itself will in the long run turn out a curse instead of a blessing. We should be both reverently thankful for what we have received and earnestly bent upon turning it into a means of grace and not of destruction.

Accordingly I hereby set apart Thursday, the twenty-ninth day of November next, as a day of thanksgiving and supplication, on which the people shall meet in their homes or their churches devoutly to acknowledge all that has been given them and to pray that they may in addition receive the power to use these gifts aright.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington this twenty-second day of October, in the year of our Lord one thousand, nine hundred and six, and of the independence of the United States the one hundred and thirty-first.

THEODORE ROOSEVELT.

By the President:

ELIHU ROOT, Secretary of State.

THE CHINESE IMPERIAL EDICT.

The Movement for a Constitutional Government.

At a time when much is being said about the trend toward a constitutional government in China, the edict issued not long ago by Her Majesty Tsi Hsi, will be of interest doubtless to many. In English it is as follows:

From the founding of our dynasty to the present time the wise measures adopted by the holy monarchs who have succeeded one another upon the throne have always, without exception, been taken with due regard to the exigencies of the times and have embodied in the statutes of the empire.

At present all nations in free communication with each other, in their methods of government and their laws, are influenced one by another. Our political institutions, however, remain as of old, and conditions of affairs which threaten danger and disaster day by day become more imminent. Unless we broaden our

knowledge by more comprehensive study of the institutions of other lands and improve our laws accordingly, we shall fail to keep the path of progress marked out by our imperial ancestors, and there will be no hope of securing that just administration which the welfare of ministers and people alike demand.

Some time ago, therefore, we appointed certain ministers to visit foreign countries to inquire into their methods of government, and Duke Tsai-Tse and his associates have now returned and made their reports. All agree that the lack of prosperity in the state is due to the separation between the officials and the people, and the lack of co-operation between the capital and the provinecs. The officials are ignorant of the needs of the people, and the people do not understand what is necessarv to the safety of the state.

The wealth and strength of their countries are due to their practices of constitutional government, in which public questions are determined by consultation with the people. The ruler and his people are as one body, animated by one spirit, as a result of which comprehensive consideration is given to the general welfare and the limits of authority are clearly defined. Even in securing and appropriating funds for the public use, as well as in all political measures, there is nothing which is not made the public concern of the people. Moreover, these nations all learn one from another, and are constantly improving their methods, so as to attain to the highest degree of prosperity. The success of government and the concord of the people have their origin here.

Under these circumstanceswe can but consider carefully the form of government best suited to the needs of the times and adopt a constitutional policy in which the supreme authority shall be vested in the crown, but all questions of government shall be considered by a popular assembly.

These are the foundation principles upon which the perpetuity of the state is to rest. As yet, however, a constitution is not prepared and the people, too, are not properly equipped with the necessary knowledge. If we adopt hasty measures and simply issue speeches and pretentious documents, how can we secure the confidence of the people?

If, therefore, we would get rid of accumulated evils and fix responsibility we must first of all begin with the official organization. The first thing imperatively necessary is that the regulations relating to official functions be taken up and carried on and successfully amended and that the various classes of laws likewise be carefully arranged.

We must extend education, put the finances in order, improve the military system, establish a police organization throughout the empire, cause the gentry and people to thoroughly understand political affairs and thus by such preparation lay the foundations of constitutional government.

Let the ministers and officials in the capital and the provinces give thorough attention to these matters and exert themselves to secure success.

In a few years, when the system shall have been roughly outlined, we can, after due consideration of the circumstances, collate and compare the methods of other nations and adopt a satisfactory form of constitutional government as well as fix a date for putting it into operation. That date will depend upon the rate of progress being made and will be proclaimed accordingly to the empire.

Let all the Tartar generals, viceroys and governors of the provinces instruct the literary classes and the common people to arouse themselves to earnest efforts in behalf of education, in the hope that every one may come to understand the real meaning of patriotism and comprehend those principles by which the nation is to be united for the promotion of civilization, that private interests are not to be pursued to the injury of the public welfare, that petty jealousy must not be allowed to defeat national policies and that respect for authority is the preservative of peace.

Thus we may hope that the people will accumulate the stores of wisdom needed for the establishment of a constitutional form of government.

Let this be published abroad for the information of all. Respect this.

IN THE CAPITALS OF THE GREAT NATIONS IN THE INTERESTS OF REFORMS.

By Dr. Wilbur F. Crafts.

On October 3, about to start for the Brussels Conference of Nations on Liquors in Africa. I called with the president of our International Reform Bureau, Dr. J. G. Butler, on President Roosevelt, who gave us the great news, not previously given out, and probably not yet known in the United States, that he had granted the petitions of American churches and chambers of commerce asking him to use his good offices with Great Britain for the emancipation of China from treaty compulsion to tolerate British opium. Not only so, he had also secured the cooperation in that act of Britain's other friend, Japan. This more than made good the admission of British anti-opium forces that the Bureau was the Blucher in the Waterloo of the Indo-Chinese opium trade on May 30, when the Cromwellian British parliament, now in power, declared this traffic morally indefensible and ordered the government to "bring it to a speedy close." The special purpose of the call was to request the President, inasmuch as the United States had not been asked to send a delegate to the Brussels conference to send a greeting that should express America's desire, previously expressed in his own message and in senate resolution and in a petition from thirty-six states representing nineteen millions of people, that all civilized governments should unite to prohibit the sale to uncivilized races of all intoxicants and opium. (The Brussels conference had been called only to revise the rules for the restriction of the sale of distilled liquors in a fraction of Afrca.) There was no precedent for such a message, but the President gave a new illustration of the directness of his "Golden Rule diplomacy" by a prompt acceptance of the novel proposal.

On October 4, within an hour of starting for Europe, I saw Secretary Root who gave another fine sample of American diplomacy by saying: "I am with you, and this government is with you on both propositions; as to opium in China and liquors for savage races, thev are the disgraces of civilization. I have seen the President this morning, and we have decided to renew the proposal made through Secretary Hay," which was that the British government should join us in submitting to other civilized nations a treaty in accordance with the Bureau's senate resolution of Jan. 4, 1901, which declared in favor of laws and treaties that would suppress the sale of all intoxicants and opium among all aboriginal tribes and native races. The old diplomacy would have said, "We have once submitted such a proposal. It is Great

Britain's move, and we must wait." And the new British government, friendly though it is to moral progress, would have been very unlikely to resurrect a project so long buried in the pigeon holes of its Foreign Office.

It was like charging with the support of a mighty battery to go to Brussels and London even unofficially with the assurance of such official support in both places.

On the steamer, moving a vote of thanks at the close of an entertainment, I remarked on the strong tendency of international travel and international commerce to broaden men into internationalists, with great hearts like the ocean that reached out to all shores. The White Star's "Celtic" bore us swiftly to Liverpool, and a special express waiting our arrival hurried us to London with scarcely a stop. But the new American diplomacy was swifter yet, and we presently found the great proposal to the British government had arrived more swiftly. We had felt that a private citizen had but one chance in a hnudred of admittance to the circumlocution office of old world diplomacy. Ambassador Whitelaw Reid, of course received me promptly and cordially, even returning my call at my hotel. But when I approached alone the stately portals of the foreign office, "built for a thousand years" the doorkeeper said, my chances of consideration swiftly dwindled to one in a thousand. But the direct American diplomacy, even in a private citizen succeeded, and the official in charge of Brussels matters was recalled from a consultation at the Colonial office to hear my plea for a stronger treaty. This friendliness of "kin beyond the sea" did not give much encouragement as I sailed away to encounter the nations of the continent. But arriving at Brussels I found that not only had the President "shelled the works" with a mighty telegram, in which he had appealed, not in his own name only but in that of the American people also, for such prohibition for all child races as we have provided for our Indians, but our minister plenipotentiary, Hon. Henry Lane Wilson, had sent in a strong letter, and with it he had sent in my own "Memorandum" giving full record of the expressions of American officials and of religious and commercial bodies on this subject. The nation that was left out of the call had really taken the largest part in the first session of the Brussels conference. Nor was there any criticism heard, for even on the continent it seems, President Roosevelt may do without offense and even with applause in his spontaneous way that no one else would be allowed to do. Following such a lead in the same spirit I took in a cab the great American petition addressed, "To All Civilized Nations," that I had expected to carry from capital to capital all over the world, and bore instead from legation to legation, in some cases with an introduction from the American Minister, in others getting as prompt a welcome and as full a hearing, as in the case of the President of the conference, M. Capelle, with no introduction but my own card. The American minister had given me a breakfast reception, which was followed by a tea with Sir Arthur and Lady Hardinge. But hardly less cordial were their excellencies the minister plenipotentiary and Envoy extraordinary of Germany, France, Italy, Spain, Holland, Sweden . Not one kept me waiting a moment or showed the least desire to shorten my argument for at least a declaration that prohibition of all intoxicants and opium among uncivilized races is the goal to be reached so soon as practicable. The Russian minister being away at a funeral when I called most considerately called on me at the hotel. Hearing from several ministers that Portugal, whose minister was also absent when I call-called was the one nation opposing even an increased tax on the rum that Christian nations were almost forcing as currency on Mohammedans taught by their religion to abstain, I introduced a bit of Americanism by telegraphing a statement of that fact to the Cardinal Archbishop of Libson with an appeal for his influence at the foreign office of his government. The press was equally cordial. L'Independence Belge published a long interview with me in French, which enabled me to send my argument in the language that all statesmen in Europe read, to all the foreign offices at the various capitals of Europe. L'Etoile Belge also published a statement, and Reuter the Associated Press of Europe, asked me to state my case in the telegram to be sent to London and presumably to other lands. The result of this transfer of "the Christian lobby" to the field of diplomacy is not yet in evidence. I am assured the tax is likely to be the higher because of America's demand for something better than high license. And the way is prepared for a later adoption of the prohibitory treaty which the very call of this conference would prohibit it to make this year. Probably a campaign of from three to five years will be needed to bring first the British government and then other governments up to the high standard President Roosevelt has set before the world, to which Christian citizens everywhere will be asked to say a swift and strong amen.

After three busy days at the Brussels conference I hastened to Paris for another conference of nations on the traffic in girls, into which the official members admitted on payment of $4 each the lobby of specialists on whose information clumsily supplied from outside they had been forced to rely in the former conference of 1904. A possible unanticipated result of this admission of purity workers to equal debating privileges was the sudden advent of a world parliament half of whose members were women. It had been a rare thing for women to speak in public anywhere in France, and when on the opening night after a dozen men had spoken for a dozen countries and the speaking was supposed to be over Lord Aberdeen whispered that the ladies might want to say something. The speeches of Lady Aberdeen and of a German princess were received with pretty French compliments as a new sensation. But when the conference really got to business the women quietly and strongly came to their own and spoke as often and at least as well as the men, and what could have been more fitting than that women should shape the international legislation needed in this field of home protection. The conclusions of this conference were handicapped by the continental custom of legalizing as domestic commerce what they sought to outlaw in an international commerce, but these women will, it is foreseen, outlaw it in some future Congress in both realms by the might of right.

Returning to Great Britian, I have renewed the crusade for the prohibition of opium and liquors among native races. The next move is to arouse the British people, first in the United Kingdom, where I am speaking for five weeks in the chief cities, then in my return in Canada, and after congress adjourns in India and Australia, to such a lively interest in the proposal that Britain and America shall be the front span in the

next stage of world progress. That the government already favorable to the proposal, will feel that it has sufficient backing to press the treaty, with no compromise to be considered, through to victory.

London, October 29,1906.

Among the Churches.

Oakland, Fourth.—A furnace costing $300 has been put in.

Fitchburg.—Nine persons were received at the recent communion service, 7 on confession.

Oakland, Market Street.—A Sunday morning kindergarten has been arranged for the little folk.

San Francisco, Fourth.—This church gave the largest amount to Home Missions in 1905 that it had ever given. Although its building was completely destroyed and all but six of its families burned out, the Fourth is raising the same amount this year for Home Missions that it did when it reached its high-water mark.

Alameda First.—Eighteen persons were added to the membership at the last communion, 14 on confession. During the year 76 persons have united with the church, 54 of the number on confession. Only once in the history of the church has a larger number been received. That was in 1893, the number being 78. It is said sometimes concerning persons who come into church relations through special evangelistic services, Wait a year and see how they stand. The pastor of the First Church of Alameda savs concerning 15 of 16 persons who united with the church a year ago that 15 are stanch and true in the Christian life today, and nothing more than a question mark can be placed after the name of the 16th person.

SONOMA ASSOCIATION.

The Sonoma Association met with the church at Sonoma during Tuesday and Wednesday, Nov. 13 and 14.

The spirited, enthusiastic, and helpul sessions have been greatly enjoyed.

Rev. C. W. Ferris of Petaluma, was chosen Moderator, demonstrating by his genial ways and wise management his fitness for the position. Mr. C. E. Wingate of Santa Rosa chosen scribe.

One of the patriarchs, Rev. W. L. Jones of Cloverdale, opened the morning discussion upon "The Church as a Pioneer." Certainly no man in California today is better equipped for the illumination of such a topic than this beloved and honored brother.

The afternoon papers and discussion on Tuesday were pertinent and valuable. Rev. E. E. Chakurian of Kenwood, in an able paper continued the morning topic. Mrs. Duhring, superintendent of the Sonoma churuch Sunday-school, together with Mrs. McKinnon, went to the heart of the topic considered, in most delightful fashion. Rev. E. Hoskins of Guerneville in a thoughtful presentation of the topic "The Church as a Training School," paved the way for a spirited discussion.

Tuesday evening brought Mr. Arlett from the State Evangelistic Committee, and Prof. Nash from the Seminary. It was needless to say that the hour was greatly enjoyed.

The work of Wednesday was of a high order. The paper of Mrs. Chakurian, the wife of the pastor at Kenwood and Glen Ellen, those of Rev. C. W. Ferris, Rev. F. A. Bissell, and the address of Rev. A. B. Patten were indicative of an earnest grip upon the topics assigned and exceedingly practical in their application.

It was a matter of universal regret that Superintendent Harrison could not be with us.

The Association sermon, given on Wednesday evening by Rev. A. B. Snider of Cloverdale, was a fitting conclusion to an unusually uplifting session.

A strong temperance committee was chosen for aggressive work throughout the country. A local committee was chosen to cooperate with the State Evangelistic Committee and it is hoped tangible results of value will materalize in the early future.

The ladies of the church whose guests we were, served dinner and supper each day at the church in royal fashion, while nothing that could minister to personal comfort or business promptness missed the watchful care of the Rev. C. C. Cragin. His personality seemed to be effectually quadrupled. No wonder the Sonoma folks love him.

The spring meeting for 1907 will be held in picturesque Guerneville. C.E.W.

UPPER BAY ASSOCIATION.

A Good Day at Benicia. Much Progress Noted Among the Churches.

A semi-annual meeting of the Upper Bay Association was held at Benicia, Tuesday the 12th, in the First Congregational Church.

After short devotional services the association proceeded to organize by electing the Rev. F. G. Merrill of Antioch, Moderator, and the Rev. W. A. Pulcifer of Crockett, scribe.

Rev. O. W. Lucas of Clayton was present and read a helpful paper on "Prayer and the Progress of the Kingdom," after which reports from the churches were heard, showing great progress since the last Association meeting. Two churches have built parsonages and six churches have raised their pastor's salaries in the last year. The offerings in another church had increased to five times the usual amount, during the present quarter. The general tone of fellowship of the whole Association was attested by the large number of delegates present—numbering nearly thirty for the eleven churches of the Association.

By request, Prof. C. S. Nash, of Berkeley briefly outlined the changes suggested in the polity of Congregational churches in Northern California. The discussion which followed brought out numerous questions pro and con, regarding the proposed changes. Some of the delegates feared the introduction of a superintendent of Congregational churches would lead to a limiting of the independence of the local churches.

A paper on the "Spiritual Mindedness in Pulpit and Pew," by Rev. C. C. Champlin of Black Diamond, elicited interest.

After partaking of a sumptuous luncheon at the Hollenbeck, the delegates re-assembled for the afternoon session.

The first topic of the afternoon, "The New Evan-

gelistic Movement," was presented by Mr. Arlett, of Berkeley. The Rev. H. E. Banham, of Martinez, also a member of the Evangelistic Committee, presented the financial side for the consideration of the churches. Prof. Nash paid a high tribute to evangelist A. W. Hare, of Santa Cruz, who is to take up the work.

The proposed union of the three churches represented at Dayton last February was considered by Prof. Nash in a very able paper.

Among other good things of the meeting were, an address by Rev. Seneca Jones, of Suisun, on "Christian Virility, a presentation of "Song Service and Music in the Church," by Rev. A. W. Pulcifer, of Crockett, followed, by Secretary Wikoff, of the Congregational Building Society.

The sermon of the evening was preached by the Rev. H. E. Banham of Martinez, on "The Ideal Church.". The sermon formed a fitting close to the metting, and carried the general topic of the day's discussion, "Some of the Great Needs of the Church" to a happy climax.

The delegates were unanimous in declaring that the Benicia friends are the "most hospitable yet."

The next meeting of the Upper Bay Association will be held in April, at Suisun, and the fact that the Revs. Scudder, Jones, and St. John are the committee on program augurs well for an interesting day.

TO THE CONGREGATIONAL CHURCHES OF NORTHERN CALIFORNIA.

Dear Brethren:

At the last meeting of the general association, the evangelistic committee was instructed to employ a state evangelist for work among our churches, and to raise the money to pay the necessary expenses in such a manner as not to interfere with other benevolences of the churches.

After much prayer and deliberation, the committee have engaged the Rev. A. W. Hare of Santa Cruz, who will begin his new work about January 1, 1907. Mr. Hare will be sent to different churches or communities to labor as application shall be made to the committee, and the needs and opportunities shall demand. A number of requests have already been made for such help as soon as it can be given. We wish to save time, and conserve energy visiting as many points consecutively in one locality as possible. Therefore the committee requests all churches desiring the evangelist's assistance during the nine months from Jan. 1 to Oct. 1, 1907 to file their applications with the secretary of the committee, Rev. L. P. Hitchcock, 2009 Santa Clara Ave., Alameda, Cal. Will they also state their special needs and the time they want Mr. Hare's services. This will enable the executive committee to arrange an itinerary to advantage.

We wish at this time to urge all pastors to communicate, as soon as possible, with the member of the evangelistic committee in his association, in regard to raising funds in his church for this work. This may be done by private solicitation, or by collection or as may seem best to the local pastor. But get in touch with your local committee man and let him co-operate with you.

It is hoped that pledges to the amount of $1,700 shall be in hand by Jan 1. All money raised for this purpose should be sent to Mr. E. T. Leiter, 3615 West St., Oakland, Cal.

Asking you to co-operate in this advance movement, for which let us unitedly pray, We are

Yours in Christ,

The Evangelistic Committee.

Berkeley, Cal., Nov. 12, 1906.

The Home.

"STEP LIVELY, PLEASE!"

As up and down this world I fare,
And try to get to anywhere,
This startling cry assaults the air:
Step lively, please!"

If on the trolly car I seek
My way to find by question meek,
With strident voice conductors shriek:
"Step lively, please!"

If from the ferryboat I go
To pick my way through mud or snow,
Loud the policeman shouts his "Ho!
Step lively, please!"

Then into upper air I fly,
To take the "L" and with it try
To flee from that pursuing cry:
"Step lively, please!"

At last I turn my weary feet
Down subway stairs beneath the street—
To hear, alas; the guard repeat:
"Step lively, please!"

I wonder will it be my fate
To hear St. Peter at the gate
Say: "Come, you are a little late.
Step lively, please!" —The Century.

A DAY WELL BEGUN.

Even in families called intelligent the breakfast table is usually interrupted by a mad rush for the cars or for school. But if we want wholesome beautiful children, we will follow the breakfast with a short period of leisure, and then go serenely about the day's work. One of the first needs in the child's day is for general bodily exercise, and this can better be given in the home than in the school; for in the home the exercise can be purposeful, some household service which will be of real use. Here, again, the service can be made a joy or a task, according to the spirit we put into it. It must be remembered that the childish will to do is rather fitful and uncertain, given to taking up occupations with enthusiasm and then dropping them before completion. The remedy is to fill out and complete the will, and this, it seems to me, can best be done by working merrily and joyfully with the child.

A small boy will help you make his bed and "tidy up" his room with the greatest pleasure if you give him your good company at the same time—the only sort of company you ought ever to give any one—while he would find it a very dull and distasteful task if he had to do it alone. Tell him a story, sing a duet with him, try to outwhistle him—in short, see to it that you are merry workers in this merry, charming world. But do not rob him of the service, with its

measure of health and good spirit, and do not teach him to look down on women while he is still in knickerbockers by forcing him to think that these homely, necessary tasks are unsuitable for him, but none too good for his mother or sisters, or the women servants. In no case, however, may this service be paid for in other coin than loving appreciation, for that is to turn the child into a miserable little trader, and quite rob the service of value.

A day is well begun which has in it these wholesome elements of home life, this serenity and good comradeship and service. The home life is the primary thing and the school life quite secondary.—Henderson in "Education and the Larger Life."

THE YOUNG PEOPLE'S FRIENDS.

The friends that children make just at the formative period of their lives have a most decided influence upon their future, and where the friendship is between young people of the opposite sexes the relation is one of peculiar importance.

All thoughtful fathers and mothers deeply feel the need of happy marriages for their sons and daughters, but often they do very little to insure their making them. They seem to feel that there is a sort of fate about it, and that it is useless to interfere. How often do we hear from sorrowful parents such sentences as these: "We knew they were not congenial, but he was infatuated with her, and it was useless to interfere;" or, "We knew his habits were none of the best, but she would listen to nothing her father or I could say. She would have him, and now she is suffering the consequences."

It is ordinarily useless to interfere after the attachment is formed and young love in its strength has been given. The time to save a child from such sorrow is before matters have gone so far. If you possess your children's confidence, and know their friends as you should, you can help them to form sound judgments in regard to them, and the only way for you to know their friends is to make yourself their companions; but how can you do this if you allow your daughters to receive her young men friends alone in the parlor, and never ask the girls whom your son admires to your house?

The boys and girls who drop in of an evening should be welcomed to the family circle, and the father and mother should join in the young people's amusement. Let the tea-table be ready, arrayed in its embroidered cloth and set with pretty dishes, and pass around the social cup of tea or cocoa. The hours will fly as if on wings for the lads and lassies with such entertainment as this, although it is so simple. They will be eager to come again, and you will find plenty of opportunity to read their characters. Knowledge so gained will enable fathers and mothers to talk to their children about their friends while they are still able to listen to reason, and they can help them to form a just estimate of the worth of their companions.

I know it is a difficult thing to win a child's confidence in this regard; you are touching the most sensitive side of his nature, and unless it is done with perfect delicacy and tact he will not unfold to you; he will talk to a schoolmate, or to somebody else, but you will not know what your child is thinking about. The least suggestion of amusement, not to say ridicule, on the subject is enough to make the child close his heart, as a sea anemone closes its petals at the least jarring touch. And it is only when a child does talk freely to his father or mother about the friends which he makes that we may be sure he is safe.

I believe in the free companionship which our American society permits among young people; but if we accept such social conditions we should train our children accordingly. Their moral standard should be so exalted that they will maintain exactly the same behavior when they are alone together that they do when they are with us. If we succeed in such training—and it is quite possible to do so—the character produced has a peculiar nobility and purity; but too often parents are blind just where they should have the most insight, and are cold and severe just where the utmost tact and gentleness are needed.

I am very sure that the children who can go to father and mother not only with their joys and sorrows, but with their youthful faults and follies as well, knowing that the reproof, if it must be given, will be loving, knowing that they will be trusted to try again, are the ones who ultimately develop the strongest and most perfect characters.—From "Children and the Home."

The Quiet Hour.

Just where you stand in the conflict,
There is your place.
Just where you think you are useless,
Hide not your face.
God placed you there for a purpose,
What'er it be;
Think he has chosen you for it;
Work loyally.

THE WAY TO LIVE.

Be patient. Keep sweet. Do not fret or worry. Do your best and leave the results with God. Believe firmly in God, in the fulfillment of his purposes, and the march of his providences. God's laws are immutable and work with undeviating regularity. Walk in fellowship with God, and every year you will be a stronger, better, happier and sweeter man. Do not mar your peace or power by needless worry. Live by faith in the Son of God, who loves you and gave himself for you. On some bright tomorrow you will come to anchor under a haven of sapphire and in a harbor of calm, with chimes ringing your welcome from the spires, that sentinel the city of God, while from the battlements millions will shout, "Well done!" while God himself will say, "Enter thou into the joy of thy Lord."—Rev. Geo. B. Vosburgh, D. D.

LIFT YOUR EYES.

Sometimes one's place in life is so "cabined, cribbed, confined," that anything like the progressive widening of life's interests seems utterly forbidden. In fact, thousands on every side are in a state only sufficiently described in the homely Scotch phrase, "Sair hadden doon." This is the lot especialy of many a woman whose motherhood and poverty doom her to perpetual slavery in a life that circulates only between her bed and her fireside. No room for expansion— no time

for sweet reflection—no outlook tempting her to cast her eyes abroad—no change of scene or of society to give her culture or a wider experience of the world. If this reaches the eye of any who painfully feel such limitations, let me narrate for them a simple but telling incident:

A Scotch peasant and his wife emigrated to Canada, cleared a bit of forest, built a log cabin, and sowed their crop in the small clearing. One evening, when the husband returned from his work in the woods, he found his wife sitting on the doorsteps weeping bitterly.

"What's wrang wi' ye, my woman?" he asked.

"I cannot see oot," she answered.

"No," he answered, with sympathy in his voice, "but you can see up!" and he pointed her to the circle of heaven that, like a great blue eye, looked down upon her from above.

"Oh, if you are straightened in your life, your outlook narrow and dispiriting, look up! Look up to the new Jerusalem, to your Father's heaven, to your future home, to your coming destiny. There is always room to see up—a great world of thought and blessing in which your soul can dwell.

Religion does not mean restriction. It is the greatest expanding force available for humanity. It is inspired manhood. Have you dreamed that the volume of life is diminished by religion? Christ gives to his people wide horizons—makes them heirs of all ages to come—enriches all their prospects, and fills them with endless hopes. Life without Christ is a stumbling pilgrimage between stone walls; with Christ in one's faith and one's heart, it is like the pilgrimage of the royal river that rises in the wells of Dee, that flows through among the silver woods and by rocky gorge across moor and dale, humble and castled homes of men—always fed upon the way by fresh inflows that deepen and enrich it, so that it is the fullest and the strongest where it merges in the sea—true image of eternity. Get to be at home with God, and you will find he has set your life in a large place.—Wesleyan Magazine.

LIFE'S BROKEN SHIPS.

There is a suggestive little story over in the book of Kings, which it only takes a few lines to tell, but which suggests a great deal. The story tells how King Jehoshaphat had made up his mind that he would send his ships from the naval station at Ezion-geber to the land of Ophir after gold, but the ships never sailed. Something broke them up in the harbor. Whether they sailed out of the harbor and were broken at the mouth of the sea by some terrific storm, or whether some inland storm cut down across the harbor and broke them to pieces as they rode at anchor, the condensed record does not inform us. In any event, the ships did not sail and the King did not get his gold.

There are a great many of life's ships that are borken in that way; broken to pieces in the harbor ere they sail. Life is full of disappointments. A man fits himself for business and his health breaks down just as his great financial opportunities open. A young woman fits herself for useful service by college training only to come home to die. A good woman who was to entertain me in an Eastern city took me up stairs and pointed through the glass in the bookcase to a college diploma with its delicate ribbons about it, and said: "This room has not been used since the day my daughter came home from college and threw her diploma in there just as you see it, and said: 'I have that anyhow.'" She went to bed and never got up alive. What a broken ship was that for that mother! All of us have known our broken ships that were got ready at great cost, about which there were many fond ambitions, but the storm came and they never sailed, or if they sailed, it was only to disaster.

These broken ships do not by any means mean the anger or displeasure of God with us. Perhaps it was the best thing that ever happened to King Jehoshaphat that these ships went to pieces. Solomon had good luck with these ships from that same port. Again and again they made successful voyages to Ophir and brought back not only gold and silver, but ivory, monkeys and peacocks, and it had a great deal to do with working Solomon's ruin. If you will read this story you will notice that though these ships were broken up and failed in their venture, Jehosaphat remained a good king to the end of his life, and died in honor. Perhaps the broken ships had something to do with it.

One thing is sure, that no matter how many disappointments we have, nor how many of our ships go to pieces in the storm, the passenger is worth more than the ships, and we may have the favor of God though all our ships were broken. Jehoshaphat lived and died with God's approval, though he did not get the gold from Ophir. Paul saw his ship beaten to pieces in the storm, but in the darkness of the night God's angel stood by him and told him to be of good cheer, and promised him to save the life of every man on the ship with him. The broken ship gave Paul great opportunities to be of help and blessing to many people on the island where they were cast. Often our sorrows and disappointments and failures bring us into more helpful fellowship with others than our successes. Prosperity often separates us from our fellowmen. Adversity often brings us closer to them. Let us not worry too much over the broken ships—let us think most of the port toward which we sail, and keep in close fellowship with our divine Lord, and whether all our ships get home with their gold or not, we shall not fail in the fellowship of Christ here or of the eternal fellowship beyond.—Rev. Dr. Louis Albert Banks.

Just to be tender, just to be true,
Just to be glad the whole day through;
Just to be merciful, just to be mild,
Just to be trustful as a child;
Just to be gentle and kind and sweet,
Just to be helpful, with willing feet;
Just to be cheery when things go wrong,
Just to drive sadness away with a song;
Whether the hour is dark or bright,
Just to believe that God knows best,
Just in his promise ever to rest;
Just to let love be our daily key,
This is God's will for you and me.

The book by Mrs. Sarah McClees of Oakland, entitled "The Army Canteen," mention of which was made recently in The Pacific, can be had for 25 cents per volume; 30 cents by mail, at 361 Adams street, Oakland, the home of Mrs. McClees; or at 1119 Jefferson street, the headquarters of the W. C. T. U. of Oakland.

Young People.

WHERE'S MOTHER?

Bursting in from school or play,
This is what the children say:
Trooping, crowding, big and small,
On the threshold, in the hall—
Joining in the constant cry,
"Where's mother?"

From the weary bed of pain
This same question comes again;
From the boy with sparkling eyes,
Bearing home his earliest prize;
From the bronzed and bearded son,
Perils past and honors won,
"Where's mother?"

Burdened with a lonely task,
One day we may vainly ask
For the comfort of her face,
For the rest of her embrace;
Let us love her while we may,
Well for us that we can say,
"Where's mother?"

Mother with untiring hands,
At the post of duty stands,
Patient, seeking not her own,
Anxious for the good alone
Of the children as they cry,
Ever as the days go by,
"Where's mother?"

—Ex

HOW AILSIE SAVED THE BIBLE.

It was in the year 1555, when Queen Mary sat upon the English throne with her Spanish husband at her side, and filled the land with trouble because of her terrible persecution of the Protestants.

In the west of England was a little village called Harrant. At one end of the hamlet standing apart from the few dwellings scattered along either side of its single street, was the blacksmith's shop, with its small house just back of it, and a tiny garden in the rear.

The smith's wife was dead, but his bonny, blue-eyed little daughter kept his house. When lonely, she pushed aside a small panel in the end of the shop, and crept in and stayed with him, unless the sound of voices or hoofbeats on the road drove her away, for she was a shy child.

One day when she had stolen in, her father was standing behind the door.

He had a spike in his big hand, with which he touched the side of the great black beam in the corner. Suddenly a block of wood fell forward disclosing a small opening. Into this he thrust a dark-leather-bound book, and quickly, but carefully, fitted the chip into its place, so that no sign of the hidden space remained.

Seeing his daughter, he started and said sternly, "Ailsie, my child! How dare you spy upon your father?"

"Oh, father, I am not spying!" and the blue eyes filled with tears.

"Of course you were not. I was wrong to say so, child!" said the smith remorsefully. "But you saw what I did?"

"You put the holy book into the beam, father. It is a fine hiding place; for neither priest nor soldier can find it there."

"I would you knew not its place of concealment, for the knowledge may get you into danger. You must never betray it. When Parson Stowe went away to foreign lands, he gave me the Sacred Word, and he told me to keep it as my life. For, by the Queen's orders, all the Bibles have been gathered up and burned, and we are forbidden to read from its holy pages. This is the only one between here and the sea; and it is more precious than the crown jewels. You are fifteen, Ailsie, and old enough to understand, so I have told you all."

"You need not fear, father," said Ailsie, firmly; "I will not tell." But the rosy cheeks grew pale as she remembered all that her promise might mean.

Now, there was a certain priest that came sometimes to Harrant to preach to the villagers. But being all Protestants, they could neither listen to him nor pay his tithes. He was very angry at their behavior, and spied about till he became sure that there was a Bible among them; and he knew that it was in the blacksmith's possession, because he was the only man in the village who could read.

After trying in vain to see the Holy Book, he went to the nearest town and lodged information against the village with the officers there; and one day when the smith chanced to be away from home an officer and six men marched into Harrant.

They called upon the cottagers to surrender their Bible; but one and all declared they had none. Then the soldiers searched every dwelling, and threatened to burn them, every one, unless the book was found.

But this did not suit the priest after all. He would get fewer tithes than ever if the village was destroyed. So he told the soldiers to let the rest of the villagers alone, for the Bible was in the blacksmith's possession. It was getting late, and the soldiers were in a great hurry to be gone. So they resolved to burn the two little buildings, and thus destroy the book quickly and surely.

It was growing dark when Ailsie saw a bright light against the sky, and sprang to her feet. Her father's house was on fire. The sight made the child a heroine. Forgetting all about her danger, she only remembered she must save the Bible at all cost.

Swift as an arrow she flew homeward.

The soldiers were intent upon piling straw round the burning building, and did not see the little figure that darted in between the house and the shop, whose thatched roofs were well ablaze. Breathless and determined, she pushed aside the panel and stumbled through the blinding smoke.

No one had noticed her in the darkness, and she crept safely into the little garden and sank down, choked and suffering among the vines.

But she felt that the Bible was in danger even now. She slipped off her woolen petticoat and wrapped it around the volume; then, digging with her little burned hands in the soft soil, she buried it under an immense cabbage. Then she crawled along upon her hands and knees to the spring at the foot of the garden, where her father found her an hour later half unconscious with pain and fright. He never ceased

while he lived to praise his little daughter for her brave deed of that day.

The Bible always remained in the family, and years and years after, Ailsie's great-granddaughter carried it with her when she followed her Puritan husband across the seas to the lonely coast of New England.—The Witness.

HOW BOB LIVED HIS RELIGION.

There are certain people, who take every opportunity to make loud long professions of their religion, and, like the Pharisee of old, thank the Lord that they are better than others; but when you watch closely how they live, you will find that their lives don't tally with their professions.

Now I want to show you how Bob——lived his religion. The best thing about this little incident is that it is substantially true, though I may not be able to give it to you just as it was given to me.

Some years ago, I had a brother working in the general offices of the G. P. R. R., at Birmingham, Ala., while Colonel S——was assistant superintendent. My brother and Bob B——worked in Mr. G——'s department.

Bob began work at a salary of $35 per month. He boarded at the same place where my brother did, and when he drew his first month's salary, that night at the boarding-house he counted out his money and laid aside $3.50.

"Now," said he, "that is my church money for this month."

"You don't mean to give that much out of your one month's salary, do you?" said someone.

"No," replied Bob; "I am not giving that, I am only paying my debt; that tenth belongs to the Lord. After that comes the giving."

After awhile Bob got a raise to $50 per month.

Some of the boys said, "Well, Bob, I suppose you will not give $50 out of your month's wages?"

"I'll pay my debts," said Bob.

Again he was raised to $60 per month, and it was the same thing.

But Bob was to be tested in another way. One Saturday afternoon Mr.——said: "Well, boys, I don't have you to work on Sunday, as a rule, but we are behind now, and you will all have to come down tomorrow and work to get things in shape for the end of the month." But one of the boys had enough of the two G's—Grace and Grit—to object.

Bob spoke, quietly: "Mr. G——, I can't work on Sunday."

"Now, Bob," said Mr. G——, "this is the first time I have had you boys to do so, and we must work tomorrow to catch up."

"I'm sorry, sir," said Bob, firmly, "but it is against my religion, and I can't do so."

"Well, Bob," said Mr. G——, sharply, "if you can't do the work, I want you to do, at the time I want you to, I'll have to get a man that will."

Sunday morning every one but Bob went down to work; he went to Sunday-school and preaching. Monday morning he was "fired."

That night, when Bob brought in his part of a month's wages, some of the boys said: "Well, Bob, I guess you won't give any of that money to the church, but keep it to live on until you get another job." But Bob still paid his dues.

Bob started out at once to hunt him another job.

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But days passed, and still he was out of a job, until the boys thought things pretty blue for him. But there was a brighter day ahead for him.

One day Col. S—— came into Mr. G——'s department. He knew Bob, and missed him right away. "Where is Bob B——?" he said.

"I had to let him go," replied Mr. G——.

"What was the matter?"

"I had to work some on Sunday, we were so badly behind; Bob refused to work, so I had to let him out."

The Colonel made no further remark then, but afterwards he saw my brother, and asked him about Bob—where he was, and what he was doing. He told the Colonel that Bob lived at the place he did, and that he was stil out of a job. Colonel S—— told him to tell Bob to come to his office next morning. Bob went over next morning.

"Well," said the Colonel, "you are the chap that preferred losing a job to working on Sunday?"

"Yes,sir."

"You are the very boy I have been looking for—one that will stand by his principles. You can go to work at once in my office. What salary have you been geting?"

"Sixty dollars per month was my last salary."

"I'll start you at $75," said the Colonel.

And little Bobby went on climbing up, until he climbed to New York, and the last I heard of him, he was getting $150 per month and he may be still climbing, for I have lost sight of him for some years.

Boys go and do likewise.—Dr. R. C. Folger, in the Christian Observer.

Right is right, since God is God;
And right the day must win;
To doubt would be disloyalty,
To falter would be sin!

—"Do you play any instrument, Mr. Jimp?"

"Yes; I'm a cornetist."

"And your sister."

"She's a pianist."

"Does your mother play?"

"She's a zitherist."

"And your father?"

"He's a pessimist."

This reminds us of another fragment of contemporary talk.

"Don't you think," asked the young girl graduate, "that Miss Spring is a charming poetess?"

"Waal," said Uncle Solomon, with deliberation, "I think she is a mighty sweet poetess! I'm sure her cousin, Miss Chalmers, is a charming paintress, and her Aunt Lucrece is an excellent sculptress, and her mother used to be a capital dishwasheress. It's a talented family, hers is."—London Tid-Bits.

A PREPARED SPEECH.

The young man had been told that he might "ask papa." He prepared a speech, says a writer in Lippincott's Magazine, which ran something like this:

"I dare say that you know, Mr. Rocks, that I have been paying your daughter Madge marked attention of late, and now I have come to ask her hand in marriage. I know that I am a poor man, but I am an honorable one, and I am not afraid of work. We are willing to fight the battle of life as bride and bridegroom, pilgrims of life together. I love your daughter devotedly, and I have come to ask your consent to make her my wife."

That sounded all right when he read it for the fiftieth time from the sheet of paper on which he had written it; but this was what he really said when he stood before Mr. Rocks, with his teeth chattering and beads of cold perspiration on his brow:

"I—I—dare say that—that is, Madge has been paying me marked attention—er, no, I have been paying her marked attention, and I—I—we are willing to fight—er, the battle of life—I mean that your daughter seeks my hand in marriage, er no, I—I—seek her hand and—and—I love you—er, no, no, your daughter. I mean she—she—that is, I—I—have come to ask your consent to be my wife—that is, I—love you devotedly—your daughter, I mean—she loves me devotedly—no, I mean that I love her—and she—she—I trust I make my meaning clear, sir."

Stella: "Do you advocate changes in spelling?"

Bella: "Only Miss to Mrs."

"Is your wife a blonde or a brunette?"

"Can't say. She's been at the hairdresser's for the last hour."—Lippincott's.

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